

Will A Depression Help Us?

Someone said to us the other day: "We need a real good depression to make us wake up and think."

I said, "But my dear man, do you know that it would make people suffer. They may lose their homes and it would cause much distress among the families. Even the churches would be affected. The synodical budget would go down. Less students could afford to go to college."

"Well," he said, "I don't understand the whole thing. People get out of work. Things go up in the stores. Meat is so much higher, and yet we have all the feed stored up with which to feed cattle and hogs. How can you explain this? And I do not think many people really turn to God in these days."

Again I said, "But we have more people attending the services, and we are starting new missions all the time. You certainly don't want to stop that."

"But let me tell you," said my friend, "people do not have much heart in anything. They just drift along. They don't think at all. They are just worried that they may have to go without a few things, drive the two-year-old car one year longer. They spend their last penny on trips and vacations. I think it would teach them the value of things if they really had to go without some of these things for some time. It will help both children and adults. And don't you fear for the Christian faith. I am sure it will grow stronger, if people really get on their knees."

I said to him, "You seem so sure about the value of a depression. I am not so sure. I prefer to think that we are in the hands of God. If we get a depression, then I am sure we shall live through it. And the Christian people will be benefitted by it. For all things work together for good to them that love God. And I trust in God that he will give us what is best for us in America. I admit we need to think more seriously about things than we do."

At that moment the telephone rang and my friend said, "I have to run along, but I still think we need a depression."

News and Notes



A BOYS CHOIR IN RACINE

Our Savior's Lutheran Church, Racine, Wis., has something unique in the city—a Boys' Choir with more than 50 members between the ages of 9 and 12.

The choir was organized last September with the guidance and assistance of a committee comprised of about 10 mothers in the congregation. As many other mothers have assisted

with sewing the cottas and the stoles. The cottas are white and the stoles green on one side and red on the other.

The boys rehearse once each week after school and sing on the last Sunday of each month at the Sunday forenoon worship service. They have sung for the National Lutheran Council Lutheran Men of America group

in Racine and have been invited singing at other civic functions. A appearance is also in the offing.

The committee arranges for activities for the group such as camping trips and excursions to entertainment parks.

The director is a boys worker at the city YMCA, Mr. Donald E. Erickson. The pastor is Rev. L. M. Andersen.

North Dakota-Montana Convention

The 57th annual District Convention of the North Dakota-Montana District will be held at the Pella Lutheran Church June 1, 2 and 3. All delegates and friends are cordially invited to spend these days with us. Lodging and breakfast will be provided for in the homes. Dinner and supper will be served in the church parlors. Kindly send your reservations to Mr. Chris Iversen, Route 1, Sidney, Montana.

NEBRASKA ITINERARY OF MISS HELEN DANIELSON

May 11, Sun. A.M. — OMAHA Pella
P.M. — BLAIR First Lutheran
12 Mon. — KENNARD-ORUM
13 Tues. — LAUREL United

14 Wed — WINNETOON Bethesda

15 Thurs. — PLAINVIEW Bethany

16 Fri — LINDSAY Bethany

18 Sun. A.M. — FREMONT First
P.M. — FREMONT
BLUFFS Trinity

19 Mon. — —ST. PAUL-CUSHING parish

20 Tues. — ORD, FARWELL
DANNEVIRKE

21 Wed. — MASON CITY, HAZARD

22 Thurs. — DANNEBROG-DRY CREEK

23 Fri. — DENVER St. Mark

25 Sun. A.M. — Christ the King

Bethany — afternoon
Altura — evening

26 Mon. — BRUSH Eben Ezer
afternoon

First English — evening

28 Wed. — FREDERICKSBURG
and MINDEN: Joint meeting

29 Thurs. — HAMPTON Immanuel

30 Fri. — CORDOVA Our Savior

31 Sat. — STAPLEHURST Our Savior

June 1 Sun. — LINCOLN Our Savior and DAVE

3 Tues. — OAKS

4 Wed. — KANSAS CITY

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JOHN M. JENSEN, Editor
321 East 8th Street
Spencer, Iowa

Editorials and Comments

QUESTIONS AND ANSWERS ABOUT THE CHURCH

The United Church Observer, official paper of the United Church in Canada, asked its moderator (president) a number of questions, which he answered on the basis of his travel in the church in Canada. We find the questions and answers very interesting, and a number of them will also be of interest to U. S. A. ministers. The moderator of the United Church in Canada is Dr. James S. Thomsen.

What is the most significant thing you see as you travel about the churches?

The increase in attendance at public worship in the morning; the evening services for the most part are on the decline in attendance.

Why do you think such numbers are going to church?

People have a sense of ROOTLESSNESS—social, moral and spiritual. They have a definite feeling of a need for God. Parents with young families are very prominent in the increased church attendance; they want spiritual nurture for their children.

Do you find this in rural areas as well?

I have an impression that the increase in church attendance is more characteristic of cities and towns (especially suburban areas) than of rural communities.

Have you any comment to make on the quality of the sermons you hear?

Such sermons as I hear are usually competent without being very inspiring. There is an over-temptation to quote. There is not enough preaching on the grand themes of the Gospel.

Do you find ministers overworked?

Yes, and too often in the wrong way. I find many of our ministers think of their office as "running a church" and the Church tends to "run" them.

Are lay persons becoming more considerate of their ministers?

Yes and no. I think they are being more considerate about their material welfare—salary, expenses, provision of a home, secretarial help, etc.—but on the other hand many of our lay folk could easily do much that the minister is allowed and sometimes expected to do. Many do not understand that a minister needs time for study and spiritual preparation.

You attend a lot of anniversary services. Have you any

comment on the quality of the congregational singing? And choirs!

A. It is improving, but sometimes the congregation is not allowed to sing enough, because it seems necessary to put on too many "numbers" by the choir. I would like to see more hymns from the book being used—many of our finest hymns are unknown. Sometimes the choir is allowed a free hand with the worship and there is a tendency to put on a special display. Our choirs should recognize that they are part of the congregation and that singing praises to God is not ordinary choral singing. I wish our choirs would confine themselves to the great canticles. Some of them shout too much! I am glad to say though that there is a growing sense of the need for order and form in the worship.

Q. Do you think there is a danger that the standards of the ministry might go down through our emphasis on recruiting?

A. Yes, there is a real possibility, and sometimes actuality of decline in educational standards at the present time. Many of our students are doing far too much work outside their college studies.

Q. What about the older men who are coming in to study?

A. One is glad to note that many older men are becoming candidates. Some are excellently prepared, coming as they do from other professions, e.g., engineering, law, commerce, science and teaching. They generally make first class students. Others who come without such preparation find the course of studies to be difficult, but some, nevertheless, show promise of becoming useful ministers.

Q. What about finances—do you find many churches pre-occupied with the business of raising money?

A. There are a great many campaigns for raising money and I seem to hear more about this than other things, e.g., meetings for study and prayer. But I feel also that interest in money-raising seems to create interest in the church.

Q. What movements in the church, young adults', women's, men's work, Y.P.U. do you find thriving?

A. I put men's work first. This is the most promising and encouraging. Our women's organizations tend to concentrate their leadership too much in the hands of older women. They frequently fail to find a place for younger women in their work. In some places I found excellent groups of young adults.

Q. What about the young people—do you find lots of activity in their organizations?

A. Not as much as I would like to see. I have been much encouraged by the response of student groups to a serious intelligent presentation of the Church faith with lots of discussion. The greatest lack in dealing with young people is the general neglect of such opportunities in our church life.

Church News from here and there

GERMAN PROTESTANTISM SEEN IN TRANSITORY STAGE

German Protestantism is in "a transitory stage" and must try to find new ways of "giving fresh credibility to its message," Dr. Reinhold von Thadden-Treiglaff, president of the German Evangelical Church Day (DEKT) movement, declared in Hamburg, Germany.

He spoke at the opening of a preparatory conference called to discuss plans for the next DEKT rally at Munich, Bavaria, in August, 1959. The DEKT rallies are a permanent institution within the Evangelical Church in Germany and are designed to encourage Christian laymen to participate actively in church and public life.

Dr. von Thadden-Treiglaff said the critical situation within the Church has arisen because of adverse conditions in Communist-controlled East Germany, and the spiritual challenges in West Germany which call for facing up to new needs and opportunities.

Attending the preparatory conference were 500 invited Protestant churchmen, scientists, politicians, economists, artists and publicists. They were divided into eight working groups each of which discussed problems in its particular field.

Also attending the conference were 30 foreign guests from other European countries and overseas. It was disclosed that the Soviet Zone authorities had granted travel permits only to 25 representatives from East Germany and rejected 140 applications.

The East German embassy in Bonn asked to have representatives at the conference, but this bid had to be refused because the conference is private, it also was revealed. The embassy, it was stated, had expressed great interest in the meeting.

COMMUNIST YOUTH LEADER ASKS MORE DIGNIFIED MARRIAGES

A top Communist youth leader complained in Moscow that civil marriages in Russia have "become too simplified" and the ceremony "should be made more beautiful."

Aleksandor N. Shelepin, secretary general of central Committee of the Komsomol, the Soviet Union's Young Communist League, spoke at the organization's 13th congress.

Much of his speech was devoted to denouncing Komsomol leaders for permitting too many members to "succumb to religious and bourgeois habits" and demanding an all-out, well-organized anti-religious campaign aimed at young people who still go to church.

However, Mr. Shelepin stressed there would be nothing wrong with making the marriage vows be introduced in the civil rites. He also said it would be "a good idea to wear wedding rings," especially since "there is nothing religious in this custom."

NEW AND EXCITING THINGS HAPPEN IN THE CHURCHES

A top leader of the ecumenical movement declared in Edinburgh, Scotland that the real "opiate" of the people is not religion but the "Utopian ideology" of Communism.

Dr. Visser 't Hooft, general secretary of the World Council of Churches, addressed an international congress of the World's Student Christian Federation attended by over 2,000 delegates from 43 countries.

He said that it is necessary "to show that in Christ alone is there life and that He dwells in His Church."

"In our own generation," he declared, "we are seeing 'clear ways' in which the Holy Spirit is at work. It is in the Churches that new and exciting things are happening. Race relations, help for underdeveloped countries, the offers to suspend H-bomb tests, the Churches growing together in unity and cooperation—these are indications of the way in which

the Holy Spirit is renewing Church."

Dr. Visser 't Hooft said these developments should give pause to those who still talked about "opium Christianity" and "regarded the life which the Church transmits as a dangerous illusion since it distracts men from 'real life.'"

"In the face of this skepticism," he added, "it is necessary to point out that the Church is useful—many critics agree with that—but that God's plan can only be carried out by a given community which understands its mission."

WARNS ON DISTORTED GOSPEL

Current American literature is leading the reading public to a "wan and desperate gospel of acceptance," Joseph Sittler of the Federated Theological Faculty of the University of Chicago told Protestant editors in Chicago this month. Speaking at the 39th annual meeting of the Association of Church Press, the Lutheran theologian accused America's best-read novelists of depicting life "without expectation and with complete disillusion." The attitude seems to be, "There's no place to go, so why should we hurry to there," he commented.

This "debasing of the Christian coinage has involved readers in a common idolatry, Dr. Sittler continued.

(Continued on Page 13)

The Wrestler

By S. T. Eward

"QUITE RELIGIOUS . . . GIVES A LOT . . ."

A young man was describing the aging aunt of one of his friends. He said:

"She is quite religious. She gives a lot of money to the church."

This statement came as a natural spontaneous expression from the young man. Unconsciously he was revealing something about his thinking on the subject.

The statement "She gives a lot of her money to the church" was given as evidence to support his opinion that she was "quite religious." He had given his opinion about the aunt, and in the split second after making the statement, his mind worked like this,

"What makes me think that she is quite religious?" The proof was in that she gave much money to the church. Why not present as evidence that she was regular in church attendance, was rigid in her behavior? Was not worldly? Because he knew that there are people who are pious and virtuous, but who are stingy with their money. Some are active in Sunday School, in the Ladies Aid and serve on the church council, but they are not generous with their gifts to the church. As the clinching proof that she was quite religious he said "she gives much money."

Although Paul does say "though I give myself to be burned, but have I love, I am nothing" he also implies if the love of Christ has reached our hearts, it will express itself in the use of our money. A "vocal" love that is undemonstrated in generosity is subject to some questions. No matter what a person may say or be, if he or she is stingy, it leaves doubt and suspicions about genuineness. This is a line of thought even the world will follow. The communist tests the loyalty of their members, not by words, but by a willingness to sacrifice of their means for the cause. Because this is true, what a person who announces himself as a Christian does with respect to giving money to the church, will be what will be observed to discover the sincerity of the profession. The Lord knows without checking this. He does not need to observe to know. The wrestler himself needs to check on this point. Here the true character of his religious expressions and exercises will be revealed.

The naked truth about the wrestler in the UELC congregations is made known when he is asked by a fellow church member "how much will you pledge to your church?" His answer reveals what The Savior means him.

The Washington Observer

By Gerhard Lenski

WASHINGTON'S ILLEGITIMACY PROBLEM

The taxpayers of Washington have gotten another shock. Illegitimate births now cost the city close to \$3 million a year. They take 18% of the total Welfare Budget. The nation's Capital leads all other great cities in the land percentagewise in illegitimate births. In the last 10 years the rate has doubled. In 1956 (the most recent year for which comparative figures are available) the local rate was 185.7 per 1,000 births, about twice that of most other cities. Experts feel this rate has since increased and is now about 200 per 1,000 births or one in every five.

The initial cost hurts—the hospital stay when the child is born. But the continuing cost, the cost of the care of these thousands of children many of whom become the wards of charity, far greater. That really hurts.

What has brought about this state of affairs? No one seems to know. Poverty among the colored is one explanation. Another locates the trouble in the mobility of our population, so many poor colored moving in, so many better class whites moving out. Inadequate playgrounds and recreation areas, a breakdown of discipline in public schools, too much emphasis on sex in TV, comic strips and movies—these are all listed as contributory factors. Whatever the cause, the problem is one full-blown. The big question is—what to do?

This is a moral problem, a church problem. Are the churches tackling it? They are not. Many of them, due to population changes and economic pressures, have too many problems of their own already. Civic welfare groups and agencies and consecrated individuals are doing what they can with meager results. We can only hope and pray that an aroused public opinion, aided and abetted by the Congress which regulates District of Columbia affairs, will soon sense the gravity and the disgrace of the situation and that ways and means will be found to correct it.

BISHOP OXNAM, THE LUTHERANS SALUTE YOU!

Our good Washington neighbor, Bishop G. Bromley Oxnam, head of Methodism's affairs in the national capital since 1952, has been named president of the Methodist Church's Council of Bishops.

It would be hard to find a man more suited for such a position of leadership than Bishop Oxnam. Tireless, fearless, completely uninhibited when it comes to facing the great moral issues of our times, he has established a record that is outstanding. In church conventions, in Congressional hearings on Capitol Hill, in public assemblies of every kind, in university gatherings, at home and abroad, his voice has been heard. Always it has been a voice of conviction, a voice with a message, a voice that has had a strong Christian ring.

Along with the Bishop's election comes the announcement of his new book. How does this busy man find time to write a book? The title is: "A Testament Of Faith." Bishop Oxnam insists that faith is the victory that overcomes the world. The "great nightfall" has not come nor will it ever come to those who cling to the Cross of Christ. That Cross still "towers o'er the wrecks of time." For those who seek the better day "it is a symbol and a summons," the symbol of a great sacrifice made for men, the summons that calls all men to a life of service in the Master's name.

Could the Lutheran Church use a man like Bishop Oxnam? Another way to ask the question is to inquire—does Lutheranism need the strength that faith gives, the hope that doesn't falter, the courage to proclaim Christ to the world? So phrased, would any among us dare to say: "No!"

Bishop Oxnam, the Lutherans salute you!

UNEMPLOYMENT AS A NATIONAL PROBLEM

The nation's unemployment problem has not reached the point of great danger but it is moving in that general direction. More than this, there are developments in the national scene which, if not kept under control, can throw many more out of work and create real hardship throughout the land.

A late report from the Labor Department says there has been a slight decline in the number of unemployed. This, of course, is comforting. But it is not so comforting when matched with the figures of the same weeks and months a year ago or when it is noted that a considerable number of those now on unemployment relief have exhausted their benefits with many others soon to follow.

Congress, naturally enough, is intent on this problem. Labor Secretary James P. Mitchell has reported to a House Committee holding hearings that a pay extension for the jobless would be "a quick, prompt way of helping the maximum number of people in need." All this is good, but hardly good enough in view of the fact that, as the Secretary himself points out, there are about 1.4 million unemployed not covered in any compensation program and for whose need no provision has been made or is even being considered.

Great problems of this sort have passed out of the purview of the churches and have become the concern of industry, government and society. Does this absolve the churches from responsibility? Might this not rather be the case—that the present problem is now increasingly acute, among other reasons, because the church has not accepted a responsibility that her Lord meant her to have?

NURSING HOMES FOR THE AGED

Lutherans in Washington, D. C., following a trend manifest in other urban areas, are organizing themselves in an effort to provide better care for the aged. It is the feeling of many that our homes for the aged are not solving the larger problem. To begin with, many of our aged cannot go to these homes—there simply isn't room enough. Some of these aged, to be sure, are able to maintain themselves in their own homes, but the trouble comes with sickness and disability which, whether temporary or extended, poses a real problem. The conclusion has been reached that greater than the need for homes for old people is the present need for nursing homes, for rest and convalescent homes.

Under the leadership of Dr. Paul Orso, head of the local Lutheran Inner Mission Society of Washington, Lutherans from some 35 different congregations are now tackling this problem. An initial fund of \$100,000 is being raised. Property suited for use as a nursing home is being considered for purchase and development. Lutherans from all synodical groups have expressed approval and indicated their willingness to cooperate. From various angles the whole proposition looks good. Unable to come together officially in "summit conferences" or in high-powered synodical mergers, these Washington Lutherans are apparently finding their way together in works of serving love. Shall we scold them or bless them for what they are trying to do?

Lo!

I Tell You a Mystery!

By Edward C. Eskildsen

Man stands before the unknown with a pang of expectancy and fear. We often read in our histories of explorers who have come upon unknown lands. We have records of their reactions and surprises. Less often have we had described to us how the natives, whom they found, must have felt to see these outlandish beings, who come in ships with fantastic shapes, billowing in the winds with great sails like wings. Beautiful are these men as they come in glittering armor. Their weapons spew out death with a loud roar and flash of fire. Are they gods or some frightful incarnation from their myths?

We dislike mysteries, yet at times we cherish them.

The history of man is the story of his attempts to conquer the unknown. Dumb animals probably do not lose much time worrying over the unknown. But to man its muteness is an unrelenting taunt—he always aches to know. Pontius Pilate spoke for him when he asked of Christ, "What is truth?" This dark, deep quietness lies behind all his fears. There is no fear without the unknown—the unknown land, the unknown person, the unknown outcome, the unknown thought, the unknown threat, the unknown pain—damnation. Those who have been on a roller-coaster know that the first ride is the worst. After we have learned that the dangers are more simulated than real we begin to enjoy the wear and tear on our nerves.

But why fear the unknown? Is not fear the fruit of our imagination? We think what we cannot see—we fabricate what we do not know. What monsters are we not able to conceive which no man has ever encountered?

But why fear the unknown? Is this not a reaction to our guilt and sin? However much we would evade issues, whatever lengths to which we might go to divert ourselves, there is the monstrous image of the punishment which might fit the crime.

We dislike mysteries for the same reasons that we cherish them—the dreams that we dream might be true. Then we quickly learn that our imagination, which can be so effective in frightening us, can be even more useful in evading our fears. In the novel, "Anna Karenina," Tolstoy describes the effort of a betrayed husband to ignore, and perhaps to forget, the faithlessness of his wife. Anna does not understand this reaction but takes it as another expression of his indifference to her and her love. But hidden under his sarcasm is that which she does not see—his shame, his grief. He does not want to see it himself. Therefore he prefers the falsehood—he tries to cover it all up with mystery.

Our great apostle, Paul, proclaims a mystery. Can we rejoice? What is a mystery—only the unknown? or the unknowable?

Our age prefers to consider it merely the unknown. In fact, if we mention the word mystery, we are much more likely to think of Sherlock Holmes or Ellery Queen than of the Word of God. Thus a mystery is a dark deed which will be explained. The high priest of this explanation is

the detective, the magician scientist, who has uncanny knowledge and is able to put together the damning shreds of evidence. This we love! There is much that we do not know, but we have the wizards, our saviours in whom we trust, through whom all things will be revealed!

But we have become disillusioned. Every discovery has served to show how much greater is the mystery than we had ever suspected. More ironic, these heroes have revealed how little we understand even the things which we thought we did know. Today even scientists are capable of debating, "Is the mystery really the unknowable?" This is a fine state of affairs! No wonder people are flocking back to the churches!

But Paul says, "I tell you!" Can the unknown and the unknowable be told? This is as surprising as it is for Christ to say, "Every one who is of the truth hears my voice and then to remain silent when Pilate asks, 'What is truth?' The truth, the mystery, that which is larger than the mind of man, can it be told?

There is a story of a Californian, who finds himself enjoying the conviviality of an English pub. After some conversation his companions turn to him, "Tell us about America." He begins to describe his home city, the traffic, the buildings, the freeways. He goes on to describe the great bridges spanning the San Francisco Bay and the Golden Gate. He tells of great dams and canals which carry streams of water into the desert, turning waste land into gardens of fruit and vegetables.

The audience stares at him with blank disbelief—the men grumble and start to reproach him for offending them with fables. "Now tell us about America as it really is. Tell us about the cowboys and the Indians." The American begins again with something he remembers from Clint Eastwood and Roy Rogers movies. There are murmurs of satisfaction. "Ah, now you are telling us about America!"

What is the use of telling the truth about mystery? Even if we could understand we would not believe. We accept only what we want to believe and what satisfies our vanities.

Paul does not mean to explain the mystery. In II Corinthians 12 he shows that he is able to boast of visions and revelations. But he prefers to boast of his weakness. "I tell you a mystery" means not, "I will describe to you the mystery," or "I will tell you all about it." But it means, "I tell you that there is a mystery—a mystery exists—it is important to us all."

The Indians saw the white explorers and perceived what to them was a mystery. What to the white men seemed most obvious, the ships, the armor, the guns, could only be understood as magic or sorcery by the Indians. These things did not come from their own land. The answer to them lay beyond an ocean, which they had never crossed, in a land which they had never seen.

Behind every mystery lies an ocean. The mystery is unknown because we have not seen it before—it is unknowable because our explorations will never search it. But what if some one can cross this ocean to us? His manner would be strange, his ideas obscure, as exotic as a palm tree in a Minnesota forest. His message and his delivery would be "a stumbling-block to Jews and folly to Greeks," but it would be the mystery, the one thing absolutely.

How we feel the offense of Christ! Why did he say, "Blessed is he who takes no offense at me?" Why shall we not be offended when the wisdom of God makes fools of us all! Behold the mystery!—The son of God came down

in heaven and became a man, and then not a rich man but one born in a stable and brought up in the home of a carpenter. Behold the mystery!—He was defiled by human hands, he was reviled, he became sin, he was taken up, as were so many low criminals of his time, and crucified. He died! Behold the mystery!—He rose from the dead and became the first fruits of those who have fallen asleep. Behold the mystery!—“We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. Then shall come to pass the saying that is written: ‘Death is swallowed up in victory.’”

To this many will say, “Why do you tell us such fables, which heart-rending bafflement without proof or demonstration?”

If it had proof it would be of this world, man-discovered and man-invented, and not the mystery. Where then would be our salvation? It is not merely a yarn, a story told to entertain or impress. It is divine truth, God’s answer to the despair of our guilt. It is salvation because it came from across a great ocean. Though we can only assert this,

it is not mere, blind dogmatism. It is a mystery, but this does not mean that we cannot think on it or use it. It does not even mean that we cannot come to some kind of living proof of it in our lives. Living in this mystery we come to a deeper appreciation of the issues of life, to feel all the surges and undertones that lie beneath and above. Better than all this, it brings light where there was darkness, purity where there was evil, forgiveness where there was punishment—to those who believe.

Behold a mystery! What other choice do we have? It is the only hope in the riddle which affects us all and which we all must face—death. We have never beheld the divine face. We have never seen the land from which our Lord came, but he stands before us with the print of the nails in his hands.

Behold, I tell you a mystery! We need not be afraid of it—we need no evasions. It displaces the worst that our imagination is able to conceive. It brings us a joy, radiant beyond our wildest hopes, if we only believe. “Thanks be to God, who gives us the victory through our Lord Jesus Christ.”

Legend for Mother’s Day

Once long ago, so legend tells, there was a mother in a faraway land who had a son in whom, as mothers ever love and ever will, she centered all her dreams and ambitions. Early she determined that this her lad should become a great and splendid person, that he should be successful, that when he became a man his fellows could look upon him and say, “This was a goodly lad, and now he is a man. How well he has grown and prospered, and what a credit he is to his mother.”

But, as some sons ever have and ever will, the boy did not grow as his mother willed he should. True, he was an obedient son, and never did he bring dishonor or shame or reproach upon his mother. He listened quietly but without overmuch enthusiasm to her dreams so lavishly poured out for him and his inspira-

tion, and agreed that he would do his best to justify her faith in him and efforts for him to become the great and successful man she desired. Many a glowing tale did he hear of how such a one had achieved success and grown to greatness because of a mother’s will and his own efforts. And he would smile quietly and agree.

And so the boy grew and approached manhood. But often in his growing his mother was assailed by doubts as to how deeply this puzzling son of hers was affected by her ambitions for him. True, he was not a failure, nor would he likely be. But neither was he a glowing success. Quietly smiling and undisturbed, he observed men about him growing in possessions and in stature in their fellows’ eyes. Undismayed, he saw his mother’s version of success passing him by for lesser men.

Then, because this mother had somewhere in her more wisdom than many mothers, she began slowly to realize that her son might have chosen the better part. Dimly at first, she began to understand that his serenity, his quietness, his way of looking at himself and his fellows levelly and calmly and without envy—that these things might be of more true value than the tangible successes she had so desperately desired for him. Bit by bit there came to her the knowledge that from some unknown, inner source her son had been drawing deepening assurance that the only realities were those that could not be seen, that life was a river and not a pool.

Slow was this realization in coming to her, and difficult to accept. This man her son had become—this quiet, calm being who looked upon the world so clearly—this was not the son she had willed. But because she had in her somewhere more wisdom than many mothers, finally she understood and accepted the truth that her son was doing what all men must do if they are to remain men—fulfilling his own destiny after his own fashion. And with this understanding came ultimately the assurance that his success was deeper and higher than any she had ever dreamed for him.

—The Challenge

A LETTER TO THE EDITOR

Likes New Hymnbook

Dear Editor,

We have just received our copies of the new Service Book and Hymnal and are well pleased. We will be using them for the first time on Pentecost Sunday. Behold, here is a book without the tedious heaviness or mournfulness of some of our Lutheran hymnals! These hymns are really musical and singable.

But more especially are we writing concerning the settings of the service. Our choice is No. II. We realize that setting No. I has been commended to us with the hope that one service might be used by most of our churches. However, it does not seem to be turning out that way. In the presentation meetings for the new hymnal in our area (representing mostly ULCA and ALC churches) setting No. II seemed overwhelmingly to be the favorite.

To churches who now have this choice to make we would urge at least a consideration of setting No. II. They will not be sorry. Musically it is a thing of beauty, much superior to No. I. It is more homogeneous and even in quality. The settings are tuneful and easy to sing. Our choir sang it nicely at the first attempt.

This setting is free of some of the flaws and difficulties of the first setting, especially the matter of singing many words to a note and the need for coping with English pointing, which is by no means easy. Some of the settings in No. II are real gems—after you have sung them a few times you will find yourself humming them to yourself as you go about your work.

Let us clear up a misconception. The setting of No. II may be called a "chorale" setting, but it is really Gregorian chant, more ancient and indigenous to Lutheran worship than the Anglican chant of setting No. I.

Sincerely yours,

Edward C. Eskildsen
Indianapolis, Indiana

Pastors and Coffee

Editor, The Ansgar Lutheran

Sir:

People who read church papers like The Ansgar Lutheran are generally people who are more than casually interested in their church. These are also the folks who love their pastors. Quite often they are people who like to have the pastor come and have a cup of coffee with them. Sometimes they can remember the days when a pastor had time to come and spend several hours in a home on a single call.

Though these people are in some ways the backbone of the church, they have a limitation in their spiritual growth. This limitation is marked by the fact that these people often measure a pastor's worth by his willingness to spend much time in their fine Christian homes. At times they even support or do not support a particular pastor in direct ratio to the amount of time he spends over the coffee with them.

The difficulty is that here we have an evil arising out of a good motive. The pastor is God's ambassador in the congregation. These good people recognize this. They want to see a lot of God's ambassador. They are bitterly disappointed if they do not see a lot of him in their homes—disappointed enough to lose confidence in their pastor as a result. This happens often. It occurs most frequently when a pastor has just begun a pastorate in a parish. His predecessor was aware that some people thought they needed his presence in their homes often and he obliged them with his presence. The new pastor does not know who does and who does not feel such a need and thus has immediately estranged from himself a group of people who were accustomed to seeing a lot of their pastor and to supporting him for that reason.

I repeat: Here we have an evil arising out of a good motive. For it is unfair to expect that a pastor of today, who is five times as busy as pastors were in bygone years, and who has five times as many demands of all sorts placed upon him by his people as in former years, to be able to spend hours at a time with many people just visiting and drinking coffee.

Be happy if your pastor can spend a half hour in your home if you are a regular church-goer and one about whom your pastor does not feel he needs to worry concerning your relationship to God and the church.

Be happy if he considers you a member of sufficient activeness to let you call on him every Sunday and at meetings during the week so that he can devote his "calling-time" to the weaker brethren, and to those who have no relation to the church of God.

Help your pastor by encouraging him to spend most of his "calling-time" on those who really need to be called on. You will thereby help make him a better pastor. He will also go about his important work with more gladness in his heart, feeling that the Christians in his congregation are behind him and praying for him.

Finally, if you expect a call from your pastor, and he does not seem aware of the fact that you are expecting such a call, give him a ring and invite him over. He is not a mind reader.

Yours,

Scrip Sundry

Church Should Admit Its Errors

The executive director of the National Lutheran Council in New York that the church should be completely frank in public admission of its errors and "obvious misdeeds."

It has been all too frequently harmed in the eyes of the general public through the publication of statements which contain common, but unverified assumptions, or which reveal unsubstantiated prejudices which use the half-truth to convey the wrong conclusion," declared Dr. Paul C. Schaefer.

He addressed the annual awards dinner held in connection with the 29th annual convention of the National Religious Publicity Council. The two-day meeting was attended by more than 100 Protestant church public relations personnel from all parts of the country.

The Lutheran official asserted that when the church fails to be completely honest in its public relations it "dishonors the church and in the long run defeats her objectives."

"We must not stubbornly glorify the church as an institution by defending her obvious mistakes, thereby implying that an admission of human failure in her is a reflection upon her faith and her Lord," he said.

To regard automatically every accusation of wrongdoing against the church or its leaders as an act of persecution is an effort to destroy it, is to lack the integrity to be objective, and to have faint faith in the triumph of the Christian faith."

Further, he added, it is misleading to equate church success in terms of membership growth and financial statistics with success while they may "to some degree measure spiritual vitality, it is chiefly in a negative way and their absence would signify a lack of effective evangelism."

Dr. Empie said that the two main audiences for church public relations and publicity should be the church constituency and the "non-Christian public."

For the first group, the aim should be "not to take over the responsibility of Christian teaching and preaching . . . but to keep constantly before the constituency the application and implication of their commitment to Christ as related to community, national and international responsibilities."

For the non-Christian public, he said, it must "interpret the painstaking accuracy the fruits of the applied Gospel as seen in the church and its activities and then point out the principles of policy which form the basis of the Christian view."

However, he added, "The Christian concern is not one of creating a pressure-bloc to lobby for legislation incorporating the views of the church, but rather to simulate clear thinking in long-range perspectives on national interests within the frame work of international partnership for peace."

In this connection the church should lead the way in facing problems of racial integration, juvenile delinquency, immigration, foreign aid—using publicity as a tool in communicating these concerns to its constituency and the public. Dr. Empie concluded.



THE WEEK AT DANA

your midcontinent college

AK-SAR-BEN SCHOLARSHIPS

Recipients of the Ak-Sar-Ben scholarship for the 1958-59 school term were announced this week by Dr. Elmer M. Rasmussen, chairman of the committee on scholarship.

Juniors Terry Wichert and Jim Heiser were each awarded the \$150 scholarship, with Richard Jensen being named as alternate.

The scholarship has been established by Ak-Sar-Ben for the purpose of assisting worthy male students who will be of senior standing and who are Nebraska residents. The award is given on the basis of future contribution and financial need.

GRADUATION EXERCISES

In less than three weeks, more than 40 Dana students will be graduated. The Board of Trustees, the President, the Faculty and the Senior Class wish to take this opportunity to invite all of you to attend the graduation exercises. Mark May 25 on your calendar and plan to attend the commencement exercises. The Baccalaureate Service will be held at First Lutheran Church at 11 a.m., with the Commencement scheduled for 3 p.m. in the college gymnasium.

JOURNALISM WORKSHOP

The first annual Journalism Workshop for high schools was held on the Dana Campus last week. Some 100 persons were on hand for the all-afternoon affair.

The Workshop was sponsored by the Dana student newspaper **Hermes**, in cooperation with Mr. J. Hilton Rhoades, publisher of the Blair Newspapers. The purpose of the workshop, according to **Hermes** Editor Margaret Meyer, was to provide practical training for high school journalists.

"Opportunities in Journalism" was the topic of the keynote address given by Mr. Bob Bogue, publisher of the Oakland (Nebraska) **Independent**. The editorial workshop session, "Gathering the News Story," was led by Albion (Nebraska) **News** editor Jack Lough. Mr. Lough is also President of the Nebraska Press Association. Other professional journalists taking part in the workshop were: Vern Scofield, General Manager of the Nebraska Press Association; Henry Trysla, editor of the Dakota County (South Sioux City, Nebraska) **Star**; and Mr. J. Hilton Rhoades, publisher of the Blair Newspapers.

All high schools in the area were invited to submit one issue of their student newspaper for judging and criticism. Vern Scofield and J. Hilton Rhoades judged the entries. The winners in the three divisions were: Wayne, Nebraska **Harbinger**, Mimeograph division; Omaha Central **Register**, Letterpress division; Council Bluffs, Iowa (A.L.) **Echoes**, Offset division.

THE LUTHER LEAGUE

John W. Nielsen, Editor

FILLED WITH THE SPIRIT

By Judy Langhosh

(Are Luther League Conventions really worthwhile? Do youth rallies accomplish a spiritual purpose? The following account of the Minnesota District Convention by one of the Leaguers might give you your answer—J. W. N.)

I am writing this report from the viewpoint of one Luther Leaguer who has been enriched, inspired, and filled with the Spirit through the Christian fellowship and prayer of the recent convention of the Minnesota District Luther League.

FILLED WITH THE SPIRIT

Our theme, "Filled with the Spirit," was carried out in every phase of the convention activities. Beginning about 7:00 on Friday evening, the first delegates began to arrive, each royally welcomed by the massive "Welcome Leaguers" sign stretched across the parish hall. After the general hubbub and commotion involved in registration and housing arrangements, the Leaguers and advisors entered into the true spirit of the convention as they partook of the evening Holy Communion service. To me, there is nothing quite so inspiring as a group of youth coming together in a common fellowship with their Lord. A brief business meeting, in which we elected committees for the coming day, closed the first evening session.

Refreshed by a good night's sleep, the Leaguers arrived for the morning devotions and Bible study, alive with enthusiasm and zeal for the day's activities. Pastor Edward A. Hansen, from Hutchinson, devoted his Bible study to the all-important doctrine of sanctification. Pastor Hansen strongly impressed upon our minds the truth that sanctification is God's work—not man's. It is God's desire that we be sanctified; it is not some-

thing that man must achieve by climbing a ladder of human merit. He also reminded us of the constant battle waged within the Christian between the old and the new nature—a battle that must constantly be fought for Christ.

On Saturday morning we also held our annual business session, at which time we elected new officers and passed several resolutions pertaining to the coming year's work.

We were very much privileged to have Pastor George Robertson, Synodical Youth Director, lead us in our Luther League activities session. He particularly stressed the use of the long-range plan in all areas of League work, and he suggested that Luther Leaguers make use of the material available through our own publishing house.

The conference activities culminated in the evening banquet, at which time Pastor Robertson brought a very challenging message, "Learning Christ." After the banquet a movie entitled "The Difference" was shown, which brought out, in very effective dramatization, the many advantages of attending a church college. Its message left us with much to think about—"What about my future vocation?" "Will I attend a Christian college?" And, ultimately, "What is God's plan for my life?"

The following Sunday morning worship service marked the end of our conference; but, in the hearts of those inspired by its message, the real work of the conference has only begun. Those truly "filled with the Spirit" at the conference have spurred on to further dedication to their Lord, instilled in them new enthusiasm and zeal in winning souls for Christ's Kingdom, renewed them with added courage to carry aloft the flame that burns so brightly within their hearts—the flame of Christ's love.

The Lord Raised Up Judges

By John W. Nielsen

After the affair of Abimelech, two other judges are mentioned. We know almost nothing about these two. The first was named Tola. He was the son of Puah and lived in the hill country of Ephraim. Besides this, we know nothing except that he judged Israel for twenty-three years. He is like some of our presidents—Pierce or Fillmore or Arthur—who are nothing but a nuisance to most people. Yet they, and he, must have possessed certain marked abilities to receive such high position.

The second judge mentioned in chapter 10 is Jair. He was a Gileadite who judged Israel for twenty-two years. Again history demonstrates its strange way of dealing with men. His outstanding deeds are all forgotten. Only one thing is recorded of this judge: "He had thirty sons who rode on thirty asses." I wonder what we, and some of the people who think they are so important in our day, will be remembered for!

When Israel again forsakes God, she is delivered into the hands of the Ammonites. This time when the people repent, God determines to ignore them because of their continued unbelief. Yet when they show concrete signs of returning to Him, He has compassion upon them. How dare we call this fickleness? No, we can only thank God that He is a God of mercy and of forgiveness.

The man to whom Israel now turns is a man whom they once rejected. Again we see how we must often judge by our own words and reject our own actions. The man who was defeated at the polls or driven into exile might be the very one to whom we must later turn for deliverance. So it was with Israel.

The family of Jephthah had driven him out of their land and country, outwardly, because he was the son of a concubine, but inwardly because they were jealous of him. Now when the land is afflicted by the Ammonites, there is no one but Jephthah who has the courage or ability to deliver them. Swallowing their pride, they call him back. Before he will return, however, he makes them promise that he will be given the place of authority.

Filled with the Spirit of the Lord, Jephthah takes command. First he negotiates with the enemy. He discovers that there is no real cause for war, only a long-standing grudge. But the enemy king will not listen to reason. Jephthah prepares for battle. Then, on the eve of conflict, Jephthah does something very foolish. Have

you ever made a rash promise? Have you ever said, "If mother gets better," or "If I can only go, then I will read my Bible every day" or "I will be in church every Sunday," or "I will never complain again?" Have you ever made thoughtless promises that you haven't kept? Jephthah makes a rash promise. But he keeps his at terrible cost to himself and grief to his family. He promises that if God will give him the victory, he will sacrifice the first person who greets him on his return. God gives him the victory. In fact, God would have given him the victory without the promise. But the joy of the victory is tarnished by worry as to who it will be that will first greet him. And that worry turns to deep dismay and sorrow when it is his daughter, his only child, who runs out to congratulate her father and welcome him back. Poor Jephthah! How heavy is his heart. Sadly he makes known to her his vow. Humbly she hears her fate. She does not plead for mercy—the promise had been made to God and could not be ignored—she asks only for a few months to prepare herself for death. What a terrible warning this is against rash words and thoughtless promises.

Jephthah did not live long after his victory. We can well imagine that grief brought him early to his grave.

YOUTH OFFICE BULLETIN BOARD

Luther League Leadership Training pays off in the
Spiritual development of the individual

Local Luther League program

District and Synodical Luther League

Future leadership in the congregation

Recruitment of full time workers for the church

If possible, send two Leaguers from your church to our U.E.L.C. Leadership School at Okoboji, Iowa, August 3-9, or to an A.L.C. or E.L.C. Leadership School in your District.

A schedule giving the time and place of the A.L.C. and E.L.C. schools will appear soon in The Youth Section of THE ANSGAR LUTHERAN.

BY THE FIRESIDE

THE MOTHERS

So linked are all the mothers of the earth,
Though white or black or yellow they may be,
Not only through the suffering of birth,
But through the sterner, graver agony
Of world-wide need, of hunger of the soul
And of the body in this crucial hour;
The need of Christ to make a sick world whole;
The desperate need of His sustaining power.

O Mothers, on your knees! Prevailing prayer
Is often wrought by women as they pray
For their own sons—it reaches out to share
With other mothers' sons along the way.
Women of earth, within your lifted hands
May lie the sure salvation of all lands.

—Grace Noll Crowell

A MESSAGE TO PARENTS

I am an atmosphere that seeps into
your home and changes the life of
your child without your knowledge.

I drift into his mind subtly but
powerfully through the daily paper.

I am carried to him by cartoons
comic strips, headlines, and biased
records of events.

The radio wafts me into his presence
and makes me a part of his entertainment.

The motion picture enshrines me
in his ideals and his hero worship.

By a constant pervasion of his total
world I work my will upon him.

Wherein I am right and in accord
with your views of life I will support
what you seek to do in his life.

Wherein I am wrong and in violation
of your ideals I will undermine
your purpose for your child.

Wherein I am right, use me; where
wrong, counteract me. For I never
rest, and my power is great.

I am Public Opinion.

—Selected

PRAYER TRAGIC

By Leila Sims Weaver

She knelt at last on weary knees,
The prayer that rose was broken
pleas;

Veined hands, worn and thin with
care

Were clasped in supplicating prayer:

"O God, the day has been so long!

Forgive my sin, if I've done wrong.

(The ironing was so big this week)

Help me thy holy will to seek!

(I can't but worry as I wait,

Please don't let Janie stay out late!)
Give me more patience with my brood
(What blessing baby is so good!)
(Make Robert write me, God above,
A prison term cannot kill love!)
Oh, Father, help me feel thy touch,
Give me the peace I need so much;
And if my prayer should lack in part,
Look kindly on my devout heart!
Amen."

FAMILY INFLUENCE

Centuries ago, the Lord said to
Abraham: "I know him, that he will
command his children and his household
after him, and they shall keep
the way of the Lord" (Gen. 18:19).
And wherever the patriarch pitched
his tent, there he built his altar and
he and his family worshipped.

The old adage that the father and
mother are each "a looking glass
which the child often dresseth himself
by" is humorously illustrated in
the fable which tells of a mother crab
who exhorted her little ones, "Go forward!
Go forward!"

The children cried, "Show us the
way, Mother, and we will go."

Thereupon the mother crab began
to crawl—not forward, as she admonished
her children—but backward
and sideward as she herself was accustomed
to move.

Then the children replied, following
her example: "Lo, we go just as
you go, Mother."

Thus it is that if the homes are to
be Christian in atmosphere, the parents
should establish the example.

—The King's Business

A PRAYER FOR FAMILY LOVE

Father, grant unto us true
love,

That we may belong more entirely
those whom Thou hast given

Understanding each other, day
day, more instinctively,

Forbearing each other, day by
more patiently,

Growing, day by day, more closely
into oneness with each other

Father, Thou, too, art love;

Make us perfect in love for these
dear ones

As knowing that without them
can never be made perfect
Thee.

Father, bring to full fruit in us
own nature—

That nature of humble redemptive
votion,

Which, out of two responsive

Can create a new heaven and
earth,

One eternal glory of divine self-
ing.

—John S. Hyla

MAN-MAKING

We all are blind until we see

That in the human plan

Nothing is worth the making if

It does not make the man.

Why build these cities glorious

If man unbuilded goes?

In vain we build the world, to

The builder also grows.

Albert: My teacher has been
ing to too many bargain sales.

Mother: What makes you think
son?

Albert: She's marking every
the class down.

The average wife talks twenty
cent faster than her husband—like

"Do you think I could drive
wolf from the door by my singing
asked the musical young man.

"You could," replied Miss Cay
"if the wolf had any sort of ear
music."

Want ad in a Pennsylvania paper
"Woman, twenty-one, would like
running elevator in office building.
Has no experience and would like
begin in low building."

CHURCH NEWS FROM HERE AND THERE

(Continued from Page 4)

They demand a "theological or re-us pill to resolve their problems," the result that "purveyors of quick and easy answer rule the d of religion."

an needs to be "related to a love is worthy of God," Dr. Sittler red. The need of forgiveness in "terror of human existence" pre-poses a mighty deed of grace to be the right relationship to God, pointed out.

HAD TO SHOW THEM

the shock of a newcomer to a large when she discovered its festering s was responsible some time ago action in which United Church en are taking the lead today. n she couldn't arouse her own b in Annapolis, Md., she organiz- "Come and See" tour which so red her companions that they to work alerting the proper au- ties. In the face of ridicule, false mation and even threats, they at it until a new Housing Au- ty was formed and previously ed housing codes enforced.

account is one of seven housing ects" reported in the booklet "rch Women and Housing" issued United Church Women, which ors May Fellowship Day, May 2. e for the day this year is "A to Live."

vic-minded church women are izing more and more of these e and See' tours," Miss Esther ats explained. National director e UCW Christian Social Relations tment, Miss Stamats cited the of delinquents and criminals emerges every year from the t's slums. She also deplored the alous" conditions existing in the 'rural slums' and shanty towns ing up across "the richest nation e world where there are 10 mil- ubstandard homes."

May Fellowship Day, UCW s in most of the nation's Protes- and Orthodox Churches will conditions in their own com- ies in terms of standards, health, protection, delinquency and crime, Stamats declared. A general de- ent of the National Council of hes, United Church Women rep- s ten million church women in ited States.

PRACTICAL RELIGION

An old schoolmaster said one day to a clergyman who came to examine his school, "I believe the children know the catechism word for word."

"But do they understand it? That is the question," said the clergyman.

The schoolmaster bowed respect- fully and the examination began. A little boy repeated the fifth com- mandment. "Honor thy father and thy mother," and was asked to ex- plain it. Instead of trying to do so, the little boy, with his face covered with blushes, said, almost in a whisp- er, "Yesterday, I showed some strange man over the mountain, and the sharp

stones cut my feet. The man saw they were bleeding and gave me some money to buy shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefooted better than she could."

—Moody Monthly

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen



- **A NEW BUILDING.** The planning and bringing to completion in 1957 of our enlarged and modernized Home Office building has been an exciting project.
- **INCREASE IN BUSINESS.** A 32.7% increase in issued life insurance over the preceding year is encouraging evidence of the esteem in which our product and our service is held by policyowners in 22 states.
- **INSURANCE IN FORCE.** Lutherans now own over \$435,000,000 of Lutheran Mutual life insurance. By the end of 1958, we will be near the half billion mark.
- **ASSETS.** Our assets now amount to \$89,963,601, an increase of over \$8,000,000 in the last twelve months.
- **INCOME.** Total for 1957 was \$15,383,496, up from \$13,868,953 in 1956.
- **SURPLUS FUNDS.** An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now \$6,983,355.

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 **Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year
	TOTAL	Synodical*	Extra-Synodical**
Budget (Synodical 1957-58, LWA 1958)	379216.04	379216.04	526.49
Previously acknowledged—April 26, 1958	337066.51	306690.19	25456.32
Swan River, Man., Can., Scandinavian Luth. Church	100.00	100.00	
Norwalk, Calif., Trinity Luth. Church, Synodical quota paid in full	631.76	642.60	
Ringsted, Ia., St. Paul's Luth. Church	1000.00	1000.00	
Flaxton, N. Dak., United Luth. Church, Synodical quota paid in full	384.64	384.64	
Northgate, N. Dak., Community Luth. Church, Easter collection for LWA	74.67	33.00	
Kenmare, N. Dak., Mrs. L. Larsen of Trinity Luth. Church, money received as a gift on her 88th birthday	10.00		Su. 10.00
Ord, Nebr., Bethany Luth. Church, offering when Helen Danielson was speaker \$14.40; from S. S. \$25; from Church \$149.40, Synodical quota paid in full	188.80	174.40	So. 14.40
Eugene, Ore., Emmaus Luth. Church, Synodical quota paid in full	50.16	50.16	
Irene, S. Dak., Turkey Valley Luth. Church for: Pension Fund \$25; Home Missions \$29.16; General Fund \$29.16; School Fund \$29.16	112.48	112.48	
Milwaukee, Wis., Kingo Luth. Church, Synodical quota overpaid	225.00	225.00	
Caruthers, Calif., Our Savior's Luth. Church, from S. S. for Home Mission \$30.12, Synodical quota overpaid	256.30	256.30	
Inglewood, Calif., Olivet Luth. Church, Synodical quota paid in full	418.06	418.06	
Lynwood, Calif., St. Paul's Luth. Church, Synodical quota paid in full	3371.37	3371.37	
N. Hollywood, Calif., Valley Luth. Church from S. S. for Foreign Mission \$44.25, Synodical quota paid in full	622.66	561.91 (F)	60.75
Oakland, Calif., Our Saviour's Luth. S. S., offering at time of showing of film "From the Jungles of Assam"	69.15		Sa. 69.15
Aurora, Colo., St. Mark's Luth. Church, Synodical quota paid in full	483.59	483.59	
Kankakee, Ill., Trinity Luth. Church Mission Circle	10.00		So. 10.00
Trinity Luth. Benevolence	90.00	90.00	
Atlantic, Ia., St. Paul's Luth. Church, Synodical quota paid in full	568.00	568.00	
Audubon, Ia., Eben Ezer Church	56.00	26.00 (F)	30.00
Jens D. Andersen, of Eben Ezer Church	80.00	80.00	
Council Bluffs, Ia., Our Savior's Luth. Church, from Women of the Church for Home Mission \$762.50; Foreign Missions \$737.50	1500.00	762.50 (F)	737.50
From Anna Olsen for Home Mission \$3; from Church \$647	650.00	650.00	
Des Moines, Ia., Highland Park Luth. Church, Synodical quota paid in full	2390.00	2390.00	
Jacksonville, Ia., remitted by Mrs. Andrew Poldberg, Chm. of Memorials of Bethlehem Luth. Church in memory of Mike Thippen, Audubon, Ia., for Children's Homes, from numerous friends	10.00	10.00	
Marcus, Ia., Nazareth Luth. Ladies Aid	100.00	100.00	
Marcus, Ia., Nazareth Lutheran Church	50.00	50.00	
Oyens, Ia., Gethsemane Luth. Church, for Synodical quota, payment in full, \$259.13; in memory of Frank Kunoth from Mrs. Frank Kunoth and Ruth \$10	269.13	269.13	
Shelby, Ia., United Ev. Luth. Church	50.00	50.00	
Hutchinson, Minn., Main St. Luth. Church, Synodical quota paid in full	1111.32	811.32 (F)	300.00
Hutchinson, Minn., Main St. Luth. Ladies Aid for support of two foreign missionaries, K. T. Williams and N. B. D. Japheth	200.00		200.00
Minneapolis, Minn., Immanuel Ev. Luth. Church	300.00	300.00	
Owatonna, Minn., Our Savior's Luth. Church, Easter offering for Synodical quota \$179.95; Lenten Dime folders \$148.70; offering at time of Helen M. Jacobsen's visit \$13.61	342.26	179.95	Su. 13.61
Orum, Nebr., Immanuel Luth. Church	188.50	188.50	
Blair, Nebr., Anonymous, credit First Luth. Church	100.00	100.00	
Curtis, Nebr., Ebenezer Luth. Church	80.00	80.00	
Minden, Nebr., Bethany Luth. Church	670.21	654.60	Su. 15.61
Plainview, Nebr., Bethany Luth. Church, Easter offering \$33.55, Benevolence \$168.80	202.35	202.35	
Ruskin, Nebr., Bethany Luth. Church, Synodical quota paid in full	209.56	209.56	
Winnetoan, Nebr., Bethesda Luth. Church, Synodical quota paid in full	19.58	19.58	
Brooklyn, N. Y., Salem Ev. Luth. Church, from Rev. and Mrs. Hans C. Jersild for School Fd.	25.00	25.00	
Kenmare, N. Dak., Nazareth Luth. Church	300.00	300.00	
Kenmare, N. Dak., Trinity Luth. Church, from S. S. Easter offering \$53.67; Church \$64.85; From Norma Ladies Aid, General Fund \$50; Dorcas Aid, General Fund \$50; Church offering \$98.83; Mrs. Christine Hansen, in memory of husband and father \$15 each for Home Mission; Mrs. Anna Staael for Home Mission \$5; Mr. and Mrs. Lester Hansen, for Home Mission \$50. Synodical quota paid in full	283.83	283.83	
Kenmare, N. Dak., Trinity Luth. Church, from members of Church, remitted by A. M. Johnson	50.00	50.00	
Beresford, S. Dak., Nazareth Luth. Church, Synodical quota paid in full	718.38	718.38	
Viborg, S. Dak., Spring Valley Luth. Church for: Pension Fund \$41; School Fund \$50; General Fund \$50; Home Mission \$51.18, Synodical quota paid in full	192.18	192.18	
Camp Douglas, Wis., St. Stephen's Luth. Church S. S. Lenten Banks, for Children's Homes	18.56	18.56	
Denmark, Wis., Our Savior's Luth. Church, Synodical quota paid in full	90.00	90.00	
Milltown, Wis., Milltown Luth. Church for Home Missions \$152.40; Pension Fund \$2; from Busy Bees for Home Missions \$50; Synod. quota \$348	552.40	552.40	
Milltown Ladies Aid, Home Mission	25.00	25.00	
Milltown Luther League "Yes Fund"	50.00		(F) 50.00
Kennard, Nebr., Emmaus Luth. Church	176.00	176.00	
Clifton, Ill., Zion Ev. Luth. S. S. from Lenten Banks, for Children's Homes	50.00	50.00	
Elk Horn, Ia., Elk Horn Luth. Church, from Mrs. And. Petersen, for support of a student	50.00		Su. 50.00
Graettinger, Ia., So. Walnut Luth. Church	100.00	100.00	
Graettinger, Ia., St. Paul's Luth. Church S. S.	19.95		Sa. 19.95
Harlan, Ia., Immanuel Luth. S. S.	12.50		So. 12.50
Coulter, Ia., Nazareth Luth. Church	586.00	586.00	
Neola, Ia., St. Paul Luth. Church	720.00	720.00	
Oyens, Ia., Gethsemane Luth. Church, by a friend	6.00		Su. 6.00
Sioux City, Ia., Our Savior's Luth. Church	700.00	700.00	
Spencer, Ia., Bethany Luth. Church, Synodical quota paid in full	1290.00	1290.00	
West Branch, Ia., Bethany Luth. Church, Synodical quota overpaid	1040.95	1040.95	
Edmore, Mich., Our Savior's Luth. Church, Synodical quota paid in full	357.14	357.14	
Greenville, Mich., St. Paul's Ev. Luth. Church in memory of Ane Marie Bidstrup, for School Fund \$5, for Children's Homes, from friends, \$21.25	26.25	26.25	
Albert Lea, Minn., Trinity Luth. Church, for: Children's Homes \$150; General Fund \$1,442; Home Missions, in memory of Mrs. N. Chris Nielsen \$25; Home Missions, in memory of Mr. Nels Turnness \$5; Home Mission, by Mission Circle \$5, \$200; Pension Fund, in memory of Mrs. N. Chris Nielsen \$25; Synodical quota paid in full	1847.00	1847.00	
For LWA	1821.50		132
For So. America Mission, in memory of Mrs. N. Chris Nielsen \$25; So. Amer. Mission in memory of Brian Anderson \$2; Japan Mission, in memory of Mrs. N. Chris Nielsen \$25; Santal Mission in memory of Mrs. N. C. Nielsen \$25; Santal Mission by Santal Circle \$25; Sudan Mission, in memory of Mrs. N. C. Nielsen \$25; Sudan Mission by Circle 5, \$100; Foreign Mission, in memory of Mr. Nels Turnness \$9; Foreign Mission \$824	1060.00		1060.00
Blooming Prairie, Minn., Trinity Luth. Church, Synodical quota paid in full	575.20	575.20	
Sleepy Eye, Minn., Brookville (Fredsmide) Luth. Church, Synodical quota paid in full	74.19	74.19	
Westby, Mont., Emmaus Luth. Church Sewing Circle, Synodical quota overpaid	20.00	20.00	
Kansas City, Kan., Westwood Luth. Church, Synodical quota paid in full	137.50	137.50	
Hampton, Nebr., Immanuel Luth. Church, Synodical quota paid in full	83.44	83.44	
Blair, Nebr., First Luth. Church, Synodical quota paid in full	505.99	505.99	
For Foreign Mission \$17.77; Home Mission, in memory of Albert Sprick, from Mr. and Mrs. I. Skobo \$2; Jr. Girls' Club for Rev. Morck's Translation Work 'n So. Amer.			

\$26.68			
Nebr., First Luth. Church, Synodical quota in full	46.45	2.00	44.45
Nebr., United Luth. Church, from Mrs. Magnus Hansen in memory of her husband	3158.17	3158.17	
Nebr., Pella Ev. Luth. Church	25.00		25.00
Nebr., Farwell Luth. Church from: Mrs. Carrie Wickman and Hattie \$5, Messrs. and Mrs. Henry Platek \$5, Harry Brengelman \$10, James Olsen \$10; Ladies Aid Birthday	1093.59	830.66	262.93
Nebr., N. Y., Salem Danish Ev. Luth. Church	40.50	40.50	
Nebr., N. Dak., Bethlehem Luth. Church	12.00		12.00
Nebr., City, Utah, Remitted by Mrs. Sina Peterson of Tabor Luth. Church; from Mrs. Sina Peterson \$3, from Mrs. Anna Feragen \$2, in memory of Mrs. Leslie Pedersen for	88.00		88.00
Nebr., First Luth. Church, Synodical quota paid in full	5.00	5.00	
Nebr., St. John's Luth. Church, Synodical quota paid in full	137.25	137.25	
Nebr., Foreign Missions, in memory of Mrs. Jens Anderson	1311.64	1311.64	
Nebr., First Luth. Church, Synodical quota paid in full	23.00	(F)	23.00
Nebr., offering on Apr. 13 when Helen Danielson spoke	548.31	548.31	
Nebr., LWA	52.94	So.	52.94
Nebr., Que., Canada, Ansgar Danish Luth. Church, Synodical quota paid in full	164.16		164.16
Nebr., Que., Canada, Bethany Luth. Church	460.00	460.00	
Nebr., Alta., Canada, Mrs. J. Vanghoj, credit Sharon Luth. Church, for Home Mission	56.28	56.28	
Nebr., Calif., Our Saviour's Luth. Church, Synodical quota paid in full	1.00	1.00	
Nebr., Calif., Grace Luth. Church, Synodical quota paid in full	407.25	328.75	(F) 78.50
Nebr., Calif., Bethany Luth. Church, Synodical quota paid in full	500.00	500.00	
Nebr., Calif., Pella Ev. Luth. Church, Synodical quota paid in full	366.60	366.60	
Nebr., Ill., Golgotha Luth. Church, Synodical quota paid in full	397.95	397.95	
Nebr., Ia., Our Saviour's Ev. Luth. Church	1028.38	1028.38	
Nebr., So. America Mission	3050.99	3050.99	
Nebr., General Fund—one-half of Easter offering from S. S.	66.40	66.40	
Nebr., Ia., Ebenezer Luth. Church, in memory of Mr. Peter E. Petersen of Harlan, from	100.00	100.00	
Nebr., Messrs. and Mrs. Virgil Hansen \$2, N. George Hansen \$2, Calvin Campbell \$2	6.00	6.00	
Nebr., Ia., Dolliver Luth. Church	300.00	300.00	
Nebr., Lake, Ia., St. Mark's Luth. Church, for Synod. quota \$100; for Foreign Missions, do-			
Nebr., ed by Church School \$37.97	137.97	100.00	(F) 37.97
Nebr., Ile, Mich., St. Paul's Ev. Luth. Church	397.27	397.27	
Nebr., memory of Ella Brockmen of Luck, Wis., from Pastor and Mrs. C. E. Jensen, for	10.00	10.00	
Nebr., Home Mission			
Nebr., Mich., Immanuel Luth. Church, from: Dorcas Club \$2, cousins of Albert Petersen, in			
Nebr., memory \$5, General Fund \$200	207.00	207.00	
Nebr., Minn., Bethany Luth. Church	76.00	76.00	
Nebr., Mont., Brorson Luth. Church, Synodical quota overpaid	300.00	200.00	(F) 100.00
Nebr., Mr. and Mrs. N. T. Lund in memory of Albert Sprick \$5, Mrs. J. W. Blatter \$5,			
Nebr., s, Peter Sorensen \$5, for So. America Mission; Japan Mission \$50	65.00	65.00	
Nebr., Paul and Kaja Gade, in memory of father, Magnus Hansen	10.00		10.00
Nebr., Our Saviour's Luth. S. S. for remainder of support of Shem, the Bible Evan-			
Nebr., list	25.00	Su.	25.00
Nebr., offering when Helen Jacobsen spoke	26.36	Su.	26.36
Nebr., rd, S. Dak., Rockfield (St. Paul) Luth. Church	160.00	160.00	
Nebr., Bay, Wis., Bethel Ev. Luth. Church for LWA \$22, So. America Mission \$23.47, Foreign			
Nebr., mission \$7, Synod. quota \$545.44	597.91	545.44	30.47 22.00
Nebr., a, Wis., St. Mary's Ev. Luth. Church	2100.00	2100.00	
Nebr., Wis., Emmaus 7v. Luth. Church, Synodical quota paid in full	652.04	652.04	
Nebr., Synodical Women's Missionary Society Treasurer:			
Nebr., va District			
Nebr., va District WMS Project for Sudan (Wahlgren)	84.85	Su.	84.85
Nebr., r Saviour's Women of the Church, Council Bluffs, Life Memberships for Mrs. John			
Nebr., Christensen, Mrs. Leland Devine, Mrs. Arthur Groteluschen, Mrs. Ernest Olsen, Mrs.			
Nebr., Arthur Sandberg, Mrs. Donald Shreffler, Miss Dagney Simonsen, Miss Martha Wang-			
Nebr., berg, Mrs. Carl Stenwall for Home Missions	60.75	60.75	
Nebr., braska District			
Nebr., r Saviour's Ladies Aid, Cordova, Home Mission	15.00	15.00	
Nebr., enezzer WMS, Brush	25.00	Ja.	25.00
Nebr., enezzer WMS, Brush	20.00	(J.)	20.00
Nebr., enezzer WMS, Brush	20.00	Sa.	20.00
Nebr., enezzer WMS, Brush	20.00	Su.	20.00
Nebr., enezzer WMS, Brush	20.00	So.	20.00
Nebr., la Churchwomen, Omaha, by friends in memory of Mrs. Andrea Christensen (Nissen).	4.00	Su.	4.00
Nebr., ling Workers, Fremont	6.00	So.	6.00
Nebr., st Luth. Churchwomen, Fremont	28.01	So.	28.01
Nebr., uffs Trin. Churchwomen, Fremont	28.00	So.	28.00
Nebr., manuel Luth. Ladies Aid, Orum	24.00	Ja.	24.00
Nebr., men of St. Mark's, Denver	150.00	(F)	150.00
Nebr., theran Guild, Lincoln, World Day of Prayer offering	12.41	Su.	12.41
Nebr., bor Churchwomen, Salt Lake City	40.00	Ja.	40.00
Nebr., thany Ladies Aid, Minden, in memory of Mrs. Andrew Winther (Nissen)	3.00	Su.	3.00
Nebr., r, Calif., Ebenezer Luth. S. S. from Lenten Banks	8.75		8.75
Nebr., ma, Calif., Bethany Luth. Church	203.78		203.78
Nebr., om Sunday School	46.50		46.50
Nebr., Colo., Altura Luth. Church	72.37		72.37
Nebr., r, Ill., Atonement Luth. Church S. S.	28.85	(F)	28.85
Nebr., Bluffs, Ia., Our Saviour's Luth. Church	278.79	278.79	
Nebr., nger, Ia., St. Paul Luth. Church	350.00	350.00	
Nebr., th, Me., Emmaus Luth. Church	165.03	165.03	
Nebr., na, Minn., Our Saviour's Luth. Church	87.50	50.00	37.50
Nebr., om Mrs. Fred Rasmussen	2.00	(F)	2.00
Nebr., Mont., Daneville Luth. Church, Synodical quota paid in full	93.21	93.21	
Nebr., d, Ore., Bethany Luth. Church, Synodical quota paid in full	902.39	902.39	
Nebr., Wis., Our Saviour's Luth. Church, offering at time of Helen Danielson's meeting	32.27	So.	32.27
Nebr., pi, Wis., First Luth. Church, in memory of Edwin Andersen given by friends, sent in			
Nebr., The Family of Edwin Andersen	10.00	(F)	10.00
Nebr., Wis., Gethsemane Ev. Luth. Church	1305.00		1305.00
Nebr., a, Wis., Trinity Luth. S. S. and Parish Education Account	45.54	(F)	45.54
Nebr., r, Minn., Remitted by Rev. Carl A. Jensen in memory of Mrs. George McCreery, by			
Nebr., stor and Mrs. Nielsen for Dana College	1.00	1.00	
Nebr., d, Alta., Can., West Canada District Treasurer:			
Nebr., Ansgar Luth. Church, Winnipeg	61.50	61.50	
Nebr., areth Luth. Church, Standard, Synodical quota in full	679.00	679.00	
Nebr., on: Irene, S. Dak., Turkey Valley Luth. Church Ladies Aid, collection acknowledged			
Nebr., April 28 issue, transferred to Foreign Mission per request Rev. H. S. Madsen	-55.66	(F)	55.66
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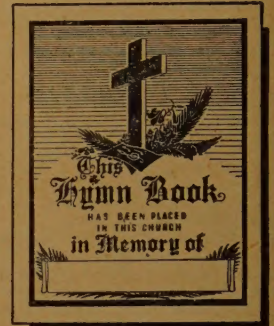
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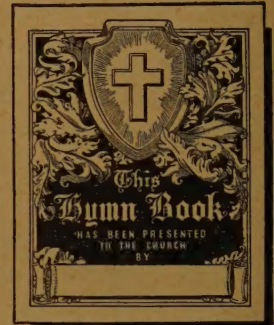
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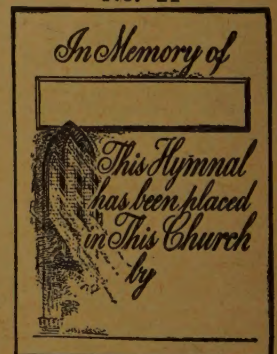
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